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## BOOK NOTICES

**The Evolution of Early Christianity.** By Shirley Jackson Case. Chicago: The University of Chicago Press, 1914. Pp. lx+386.

The review of this book has been delayed, but it is so thoroughly a pioneer in its field as to make a review always in order. Professor Case has in this volume moved out into a field which is now becoming one of first interest. On the one side the extreme *religionsgeschichtliche* method has overestimated technical precision and has yielded to the temptation to mistake creative origins for completed development. On the other side unscientific historical study of the New Testament has been content with giving what is popularly known as the "background" of New Testament history. The present work indicates the true line of investigation. It posits Christianity as a historical movement rather than as an academic literary development of certain teachings of Jesus which can be disengaged from the New Testament literature as a whole by the process of minute criticism.

The older method of critical study was largely the result of literary interest, and an account of the development of Christianity became an elaborate analysis of sources. Professor Case's work is by no means indifferent to the legitimacy of this method, provided only it be genuinely historical, but he treats Christianity as a religion rather than as a problem of higher criticism. In this religious movement he sees converging the various forms of thought, feeling, faith, and institutions which mark the first century. Jesus, as he has admirably shown in his previous work on *The Historicity of Jesus*, is a real and epoch-making figure, but no more real than the religion which gathered about him. To understand this religion, however, it is not necessary to search minutely for the precise words of Jesus as over against the editorial element of the gospels, for the New Testament itself is a monument of Christianity. To understand our religion the life of Jesus and that of the Christian community, as well as its literature, must be studied.

The volume is particularly significant in its careful, and on the whole conservative, treatment of the influence of the mystery faiths upon the New Testament religion. It moves over into a rather unexplored field in its discussion of the significance to Christianity of the worship of the Roman emperors. The total value of the book, however, does not lie in its detailed positions, about which there may very readily occur questions. It lies rather in its point of view and in its method. It represents pretty accurately the theological and historical point of view which has been set forth in *The Guide to the Study of the Christian*

*Religion*, and is a good illustration of the method therein set forth. All students of Christianity who wish really to appreciate the grandeur of their faith in its power to conserve the past, as well as to bring new emphasis and new truth to the world, will do well to give careful attention to this volume.

**The Foundation of Modern Religion.** By Herbert B. Workman. New York: Revell, 1916. Pp. 250. \$1.25.

These are the Cole Lectures for 1916 delivered before Vanderbilt University, and the author is president of Westminster Training College, London. In six lectures he develops the idea that the foundations of *modern* religion were laid in that great mesh of movements which fascinates us under the name the Middle Ages. It is a fair question if the lecturer does not mean "Christianity" rather than "religion" in his title and conclusion alike. The lectures are concerned with the general task of the mediaeval church, the dawning of the missionary consciousness, the ideals and conflicting forces of the Middle Ages, the dawning of the modern social consciousness, the work of the monks, and mediaeval ideals and methods in education. These six subjects are well unified by the principal thesis which the lecturer is maintaining. The material is abundant, sometimes cluttering the lecture so that clearness is sacrificed. The reader's interest is sustained remarkably by Dr. Workman, and one is carried along with a sense of apprehension and joy as the subjects are developed. Except for occasionally getting lost during a brief period, it is a rich and rewarding journey that we take with this resourceful and discriminating lecturer. Insight, discrimination, and freedom from partisan judgment mark the work. There are little slips here and there: the "Little Flowers" becomes singular on p. 158; "Treitschke" on p. 31 becomes "Treitsche" on p. 163 and loses "von" altogether.

**The Ministry in the Church in Relation to Prophecy and Spiritual Gifts.** By H. J. Wotherspoon. New York: Longmans, Green, & Co., 1916. Pp. xvi+208. \$1.35.

This is a highly specialized and somewhat technical discussion of the idea of the Christian ministry. Taking the twofold conception of the ministry as Harnack defines it—namely a "Charismatic and an Elective; of which the former depended only upon gift, and was oecumenical in scope and in habit ambulatory, while the latter depended upon appointment